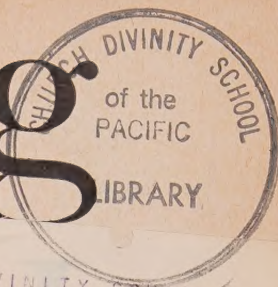


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On Christmas Island atoms are tested and Christians confirmed [page 7].

How Poor Is a Priest? page 8



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TALKS WITH TEACHERS

Christian Skills: Using the Bible

With all this talk about definite teaching ("Teach them something" reiterate the critics of the new ways), we should be careful not to forget the teaching of necessary skills. Every craft, art, and culture has its tested techniques and basic procedures. You may boast that you "never took a lesson," but somehow you copied or stumbled upon the tricks of the trade or art. It is best to learn from the keepers of the tradition before we start out being original.

In a word, there are some Christian skills which can be learned, and which will help a person through life in the practice of his religion. Here are a few: How to say your prayers; how to find the places in the Prayer Book; how to prepare for receiving Communion; how to make a meditation. How to read the Bible is another, but, too large a subject for single training—it is lifelong. Before we can use our Bible at all, we must know our way around in it, and particularly know how to find the places. It is astounding to see an adult Bible class (or even a teachers' meeting) fumble with their Bibles when a passage is announced. For Christians, this skill is the equivalent of the secular skill of knowing how to find words in a dictionary or directory. Yet thousands never learn. It must be that they were never taught as children.

There was a time when pupils learned to recite the books of the Bible. We seldom hear of that now, although this is the first step in a pleasurable use of the Bible. Even if a person does not know the books in order, he can become accustomed to locating a book in a general way. The following suggestions are for teachers who desire some activity in class, and are willing to put Bible drill into nearly every lesson:

(1) Make sure you have enough Bibles to use regularly, and of a sort that can be read easily—good type, strong bindings. Since it seems certain that the Revised Standard Version of the Bible will become the reading Bible of our generation, let the school take this necessary step and secure a set for every class of reading age. We recommend specifically the RSV edition known as #3800, which comes in

strong red buckram, and is in 9 point type. Although this is not a cheap Bible, it will last for years.

(2) Have your class Bible at hand always, ready for use. If you are blessed with a private room, these will be on a shelf. If they must be carried from some cabinet, we urge that a strong case be made for carrying them, and for keeping them from injury.

A set of 10 RSV Bibles #3800 is available for about \$50 at discount rates. They can be kept in a case made of half-inch veneer wood as shown in the accompanying illustration.

(3) The first drills are to distinguish between the Old and New Testaments. Find the dividing line. Note that the Old Testament is about three times as large as the New Testament, but that the latter is the most important part for Christians.

(4) Next, get acquainted with names of the books as listed in the front. This will take many weeks, but gradually aim to identify the kind of book (history, prophetic, poetic, gospel, epistle, etc.) and its approximate location. Later, drill on the correct abbreviation for each.

(5) Soon you are ready for some games in finding verses. Write a verse on the board such as, Gen. 32:13. At this stage the meaning of the verse is not stressed, just the location. The pupil who finds the verse first raises his hand, and must verify it by reading a few words. For two sides; first side on which all have found it score one. They love it! But in their haste they get the wrong verse. Penalty, one point. You may have to teach the order, "First the book, then the chapter, then the verse."

(6) Later drills are for a purpose—to find and study assigned passages. Silent reading, rather than the stupid old "reading 'round'" is now urged. Gradually, with the Bible, and, we hope, will return to it happily all their lives.

(7) The memorizing of the books of the Bible may come as the interest of the class grows. But surely this should be connected with use, not as a memorization stunt apart.

ANGLICAN CYCLE OF PRAYER

July

19. Milwaukee, U.S.A.
20. Minnesota, U.S.A.
21. Mississippi, U.S.A.
22. Missouri, U.S.A.
23. Mombasa, East Africa
24. Monmouth, Wales
25. Montana, U.S.A.

The Living CHURCH

Volume 139 Established 1878 Number 3

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

July

- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

August

- 2. Tenth Sunday after Trinity
- 6. Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 18. Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 25. Annual Conference of the Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn., to 28.
- 26. Study Conference, National Canterbury Association, Colorado College, Colorado Springs, Colo., to September 2.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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July 19, 1959

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Clerical Scholars

In regard to the letter "Lip Service to Scholarship" [L. C., June 14], it might be of interest to Mr. John H. Woodhull, a communicant of the diocese of Western New York, to know that the large majority of candidates for the ministry in the diocese of Western New York are required to pass an examination in New Testament Greek before they are ordained, and that over the last 11 years there have been each year at least two candidates for ordination who have presented Hebrew as an elective. Furthermore, the bishop of the diocese is the examiner in both of these subjects.

(Rt. Rev.) LAURISTON L. SCAIFE
Bishop of Western New York

Buffalo, N. Y.

The President's Religion

I have been told by two acquaintances of mine, both college graduates (from a Jesuit college), both rapidly rising young business executives in two of our country's largest corporations, both fine clean-cut intelligent young men, both leaders in Catholic Action, that they would feel fully justified should the opportunity ever arise of depriving both myself and my Church of religious freedom to whatever extent was possible since they were certain that theirs was the true faith and mine was error. [See L. C., June 14]

(Rev.) EDWARD H. MANSLEY
Curate, St. Luke's Church, Germantown Philadelphia, Pa.

The majority of American colonists who fled religious persecution fled the persecution of the Church of England, not the Church of Rome.

Not a few of these pioneers were seeking a place to practice Roman Catholicism in peace: witness Lord Baltimore.

Both the Anglican Church and the Congregational Church have attempted at various times to establish themselves as state Churches in this nation.

The most recent successful attempt by a religious group to influence the secular order on a large scale was the imposition of prohibition on the nation by a combination of Evangelical groups acting through, largely, the Anti-Saloon League.

The present activity of prohibition groups is still as great if not greater than the activity of Roman Catholic groups seeking to legalize the attitude of their Church on birth control, censorship, and kindred matters.

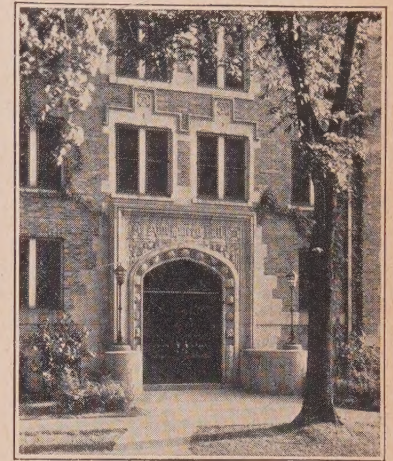
It is idle to claim that the admittedly strong attempts by the Roman Catholic hierarchy in this country to influence public policy incapacitate Roman Catholics for high office — any more than the policies of Charles I incapacitate Episcopalians, the officious paternalism of the Mathers incapacitates Congregationalists, or the austerities of the Anti-Saloon League incapacitate Methodists and Baptists.

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Bob Doeppers

This is the day which the Lord hath made;
we will rejoice and be glad in it.

This is the feast which the Lord hath spread;
we will draw near and partake of it.

This is the Body and Blood of Christ;
let us go forth in his Name, Amen.*

*The first of the three parts of this prayer-form is Psalm 118:24 (Prayer Book version). From this, the rest grew. The third part is reminiscent of the bidding to solemn procession ("Priest. Let us go forth in peace. People. In the Name of Christ. Amen."), but "Amen" so follows "Name" as to suggest that the former, besides being the ending of prayers, is also one of the names of the exalted Christ (Rev. 3:14).
F.C.L.

"House Church" Eucharist

Newly organized St. Timothy's Mission in Indianapolis is without a church building of its own. On Sundays it has services in a YMCA building. The Rev. Malcolm Boyd, rector of St. George's, Indianapolis, and priest-in-charge of St. Timothy's, schedules "house-church" celebrations of the Holy Eucharist on weekdays in homes of various parishioners. Here, a group of St. Timothy's people assemble in the William Christoph home for the Holy Eucharist, with Fr. Boyd [who is about to enter college work; see page 13] as celebrant.

The Living Church

Eighth Sunday after Trinity
July 19, 1959

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Welcome for a Bishop

Bishop Bayne of Olympia, Anglicanism's new executive officer, has been appointed a fellow of St. Augustine's College, Canterbury, Kent, England, the central college of the Anglican Communion. The bishop says the appointment "won't mean any specific duties or attendance. But to have the perpetual welcome of the college, which must have a unique place in my ministry, and to feel that I may go there and share, with that pan-Anglican community, the concerns and knowledge that come to me in my task will be a very great privilege."

WORLD COUNCIL

Official Visit to Moscow

The World Council of Churches plans to send an official delegation to the Patriarchate of Moscow, probably in December, Religious News Service reports. Two representatives of the Russian Church (Archpriest Vitalii M. Borovoi, lecturer at Leningrad Theological Academy, and Victor S. Alexeev, lay member of the Moscow Patriarchate's office for foreign relations) recently spent three weeks at WCC headquarters in Geneva. They said they would present a report on their visit to the Moscow synod early in August. The synod will decide whom to send as observers to the meeting of the WCC's Central Committee which opens on the Island of Rhodes, August 19.

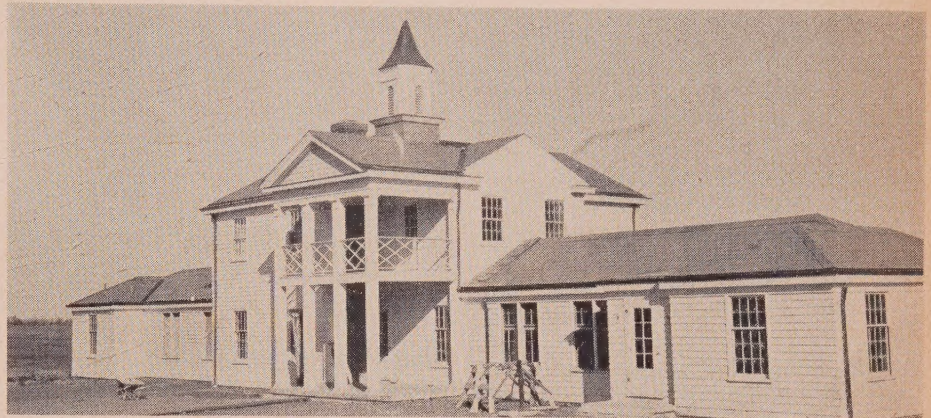
SOCIAL AFFAIRS

From Law to Morals

President Eisenhower, in his press conference of July 8th, called racial segregation morally wrong when it interferes with equal opportunity in the economic and political fields and in matters controlled by the government.

This statement contrasted sharply with earlier presidential comment on the segregation question, in which Mr. Eisenhower had confined himself to asserting that it was his duty to support enforcement of the U.S. Supreme Court's interpretation of the law.

The press conference statement followed by only three days the publication



Roanridge (main building before it was completed)
Along with tensions there was frankness.

in the New York *Times* of a report that a member of the White House staff had explained the President's failure to denounce segregation on the two grounds (1) that he was President of all the American people, and (2) that "all his closest friends — bridge-playing, golfing, and hunting — are from the Deep South."

At the same press conference, the President told reporters he saw no reason why a Roman Catholic should not be elected to a high national office. Speaking for himself, he declared, he would never let his own vote be changed by any candidate's religion.

TOWN AND COUNTRY

More on Roanridge

Separation of the Church of the Redeemer, Roanridge (Parkville, Mo.), from the National Town-Country Institute [L.C., July 12th] was only one evidence of a troubled relationship between the Institute and the diocese of West Missouri.

Other developments are:

- ✓ An extended leave of absence given to the Rev. Clifford L. Samuelson, interim director of the Institute and executive secretary of National Council's Town and Country Work Division.
- ✓ Assumption by the Rev. William G. Wright, director of the National Council's Home Department, of administrative direction of the Institute.
- ✓ Appointment, effective September 1st, of the Rev. W. Francis Allison as director of the Institute, and as an assistant secretary of the Town and Country Work Division.

The National Town-Country Institute was founded in 1949, and its first director

was the Rev. Norman L. Foote. He served at Roanridge until his consecration as missionary bishop of Idaho early in 1957. Under his leadership a broad program of clergy and seminarian training in rural work was set up. As part of the program, the Institute staff and students did missionary work in the area near Roanridge.

After Bishop Foote left, Mr. Samuelson became director, dividing his time between his duties at National Council headquarters and frequent visits to Roanridge. When *THE LIVING CHURCH* asked Dr. Wright (who as director of the Home Department is Mr. Samuelson's immediate superior) how much time Mr. Samuelson has been spending at Roanridge, he replied, "Too much."

Separation of the Church of the Redeemer from the Institute was done with the consent of the Home Department, after a frank facing of the existence of personality tensions in the situation.

Mr. Samuelson's leave of absence extends to September 1st, the date when Fr. Allison becomes director. Fr. Allison has been serving as executive director of Kirby Episcopal House, Wilkes-Barre, Pa.

The National Town-Country Institute is owned by the Cochell trust, which is administered by a board consisting of three members appointed by the Presiding Bishop, one each appointed by the bishops of West Missouri and Kansas, and two appointed by secular organizations. President of the board is Mr. David Beals, a Kansas City banker. Mr. Samuelson is one of the Presiding Bishop's appointees.

Continued on page 12

BREATH-TAKING BATHOS: Startling example of uninhibited religious journalism was the opening of the report of the enthronement of the new Archbishop of Sydney and Metropolitan of New South Wales which was carried by *The Anglican*, Australian Church newspaper. The editor, Francis James (who is also L.C.'s Australian correspondent) wrote: "There were several moments of great solemnity and splendour — and a few of breath-taking bathos! — at the enthronement last Saturday [May 30] in St. Andrew's Cathedral. . . . The cathedral service was a patchy, amateurish affair which reflected little credit upon the Church as a whole and the Diocese of Sydney in particular."

SAFE AND SANE ENCYCLICAL: Pope John XXIII has issued his first Encyclical Letter to his followers throughout the world, and in it he firmly restates what he and his predecessors have been saying all along. He calls for social justice and Catholic Action. He is in favor of peace and opposed to Communism. He speaks kind words to those separated from the Roman allegiance, but the only unity he offers them is unity within the Roman Church. He emphasizes what *THE LIVING CHURCH* said months ago [L.C., April 19], that the Ecumenical Council he has called will be a Roman Catholic council.

NO MORE OUTLOOK: *National Council Outlook*, the NCC's monthly (except July and August) magazine has ceased publication. A successor publication through which the NCC "will make every effort to cover the significant happenings in the life and work of the Churches in coöperation," is on the planning board for fall.

AMONG THE MISSING: The General Assembly of the Hungarian Lutheran Church met in Budapest for the announced purpose of "restoring legal status to the Church," RNS reports. It was the first assembly since 1956 when an attempt was made to weed out pro-Communist leaders of the Church in the wake of the abortive revolt in October of that year. The purging, however, was frustrated by the Kadar regime.

Absent from recent Assembly: Presiding Bishop Lajos Veto, reported to be recuperating from a heart attack, and Bishop Zoltan Kaldy, who was visiting China. Both bishops have had the approval of the Communist government.

GOODBYE, MR. ROBERTS: The Rt. Rev. William P. Roberts was present at St. Joseph's Abbey, Spencer, Mass., when his son, Bruce A. Roberts, became a Trappist monk, and took the name, Fr. Augustine. The bishop's other son, William, is also in the Trappist order. The bishop's wife became a Roman Catholic some years ago

in China. Bishop Roberts served the Episcopal Church in China approximately 36 years. He was bishop of Shanghai for 13 years. He and his wife were seized by the Japanese at the outbreak of World War II, and returned to the U.S. on the *Gripsholm* in 1944. They left China a second time in 1950, under Communist order. Until a month ago Bishop Roberts had been assisting in the diocese of Pennsylvania. The Roberts' now live in Princeton, N. J.

ULCA AT 5½%: The United Lutheran Church in America entered the commercial money market by borrowing an initial \$1,500,000 in a \$24,000,000 extension program. In the next two and one-half years the Church expects to borrow an additional \$6,500,000. Serial notes for the \$1,500,000 were underwritten by B. C. Ziegler and Co., of West Bend, Wis. They are being offered to the public in denominations of \$10,000, \$5,000, \$1,000, and \$500 at interest rates ranging from 4¾ to 5½%. [RNS]

ERRONEOUS REPORTS ISSUED: Reports by the Spanish State Radio, saying that a scheduled three-day study conference of Roman Catholics and Protestants in Spain had been banned by the Vatican [L.C., June 7], are now said to have been erroneous, according to Ecumenical Press Service. EPS also learned that the conference was not planned as an inter-confessional gathering limited to theologians alone, as originally reported; it was to be an "international meeting on the problems of peace and open to all Christians." No special permission is required from Vatican authorities to hold a conference of this nature, EPS says.

CORRECTION RATE OF CHURCH GROWTH

A serious error was made in the article "Religious Trends in the United States" [L.C., June 28]. *THE LIVING CHURCH* is indebted to two readers who called the error to our attention.

The article sought to compare the rates of growth of various American Church groups from 1906 to 1956. In reporting the growth of the Episcopal Church, a figure for *communicants* in the U.S. at the earlier date was compared with a figure for *baptized persons* at the latter date.

On the basis of this comparison, the article reported a growth of membership of the Episcopal Church of 210.9% for the 50 year period.

If communicant strength in the U.S. in 1906 is compared with communicant strength in the U.S. in 1956, the increase proves to be 119%, and this is the figure that should have been used.

No similar comparison of the number of baptized persons is possible, since the number of baptized persons was not reported before 1927.

REFUGEE YEAR

A Time for Letter Writing

by JEAN MARIA LAGUARDIA

The "man in the pew" is urged to write to his senator or to President Eisenhower in support of recommendations made by Church World Service before the Senate Subcommittee on Immigration. This plea was made in his "281" office by the Rev. Canon Almon R. Pepper, director of the National Council's Department of Christian Social Relations, who, with Mrs. Muriel Webb, its assistant director, is a member of the CWS's Migration Service Policy Committee.

The recommendations referred to by Dr. Pepper were filed by CWS in May. They "wholeheartedly supported" the proposals of the United States Committee for Refugees (whose chairman is the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral) and favored:

(1) U.S. admission on visa of 20,000 refugees from *all* parts of the free world as this country's fair share in observing a World Refugee Year.

(2) An increase of \$10,000,000 in U.S. assistance to refugee projects.

(3) Unlimited admission of orphans on "recognized standards of selection, adoption, and care supervised by the Department of Health, Education and Welfare."

(4) Admissions on parole *in emergencies only* (where proper advance screening is impossible), but *opposed* parole where refugees have been or can be screened in advance.

A statement on the World Refugee Year just issued by the Migration Service Policy Committee of Church World Service, says: "It now seems possible that the government's world refugee program will include the admission of only 10,000 refugees *on parole*, and the provision of only \$4,000,000 for new refugee assistance."

Book Contest

A "Refugee Book Award," saluting World Refugee Year, was announced by the United States Committee for Refugees and Doubleday and Company.

The book, in which the personalized experiences of a refugee are to be described, may be fiction or non-fiction. First prize will be a \$250 pre-publication option by Doubleday and a matching \$250 prize by the U.S. Committee for Refugees. A \$100 Doubleday library is the second prize, and a \$50 library the third.

Contest rules require that a book outline with three completed chapters be submitted by December 31. Manuscripts, in English, may be sent to the U.S. Committee for Refugees, 11 W. 42d St., New York 36, N. Y.

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The Living Church

The Last Two Sisters

The two remaining sisters of the Sisters of the Community of Saint Saviour have been received by the Order of the Teachers of the Children of God. Mother Mary Gabriel and Sister Anna Catherine were officially released from their vows in the Community of Saint Saviour by Bishop Pike of California, and accepted into the Order of the Teachers of the Children of God (which operates a number of schools) by Bishop DeWolfe of Long Island.

PUBLICITY

Scotland's Welcome Signs

The Episcopal Church in Scotland, inspired by the American Church's uniform "welcome signs," has decided to use a similar sign.

The provost of St. Andrew's Cathedral, Aberdeen, the Very Rev. W. P. Shannon, who took a first-hand look at the signs on a recent visit to the U.S., said that in Scotland "visitors very often have to give up as hopeless trying to find a church, and even natives are very often unable to direct them to an Episcopal church." In Scotland, "each church will be asked to contribute toward its sign, but failure to do so will not preclude it from obtaining one."

The American Church's National Council, which gave approval to the "Episcopal Church Welcomes You" signs in fall of 1950, now handles orders for new ones at the rate of about two dozen a week. Although recent advertising publicity sent out by National Council mentioned a total figure sold of over 3,000, the Council says in a later news release that actually the number has exceeded 5,000.

ACU

Ministry to the Blind

Moving ahead with its new program of religious education for the blind, the American Church Union, through its executive board, last month moved to authorize the Episcopal Guild for the Blind to begin production of "talking books" records as soon as adequate money is on hand. The first of the Guild's talking books (LP's) will reproduce, after editing, lectures of the Rev. James Jordan, rector of St. Mary of the Angels Parish, Hollywood, Calif., and ACU council member.

The Guild also hopes to translate the Prayer Book into Braille, if money is available.

Next fall, the Rev. Harry J. Sutcliffe, the Guild's director, hopes to start a pilot program of teaching the blind in Long Island, where quarters have already been provided him (in Brooklyn) by Bishop DeWolfe of Long Island.

INTERNATIONAL

ENGLAND

Bridge to Industry

The Church of England is attempting to bridge the chasm between itself and industrial and political life. Two recent developments:

(1) A report, prepared for the Church Assembly, by a group representing clergy, management, and trade unions, advocates establishment of a committee for the furtherance of the Church's work in industry. The report refers to a "deep rift" that has developed between the Church and the common life of the people in industrial Britain.

(2) The new Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, announces the appointment of the Rev. Eric James as vicar of St. George's, Camberwell, with special duties. The bishop said that the Rev. Mr. James "will, I hope, bring with him half a dozen graduates who will earn their living by day in industry and go ahead with their theological studies at night. When these men reach ordination level, they may become curates in the ordinary way or they may feel they can be of greater use if they remain where they are and discover their own way to a new pattern of the priesthood. I am prepared to take risks in order that we shall do something to get alongside a large section of our society which has little or nothing to do with the Church."

COPTS

End of a Dispute

A dispute between the Coptic Church (of Egypt) and the Ethiopian Coptic Church apparently has come to an end with the bestowal of the rank of patriarch upon Archbishop Basilios, primate of the Ethiopian Church. In an agreement signed last month, the Ethiopian Church, even though it now has its own patriarch, recognizes the primal position of the Egyptian Church.

CENTRAL PACIFIC

Trip to Christmas Island

At the invitation of the British Royal Air Force, Bishop Kennedy of Honolulu traveled 1,200 miles from his see city to spend a week on Christmas Island, the British base for atomic tests. The bishop took confirmations, conducted other Church services, and visited troops. Chaplain on the island is the Rev. Charles D. Blencoe of the Church of England.

The bishop also conducted services for native Gilbertese families.*

Many of the 4,000 troops stationed on

*Bishop Kennedy is shown with one of the Gilbertese families on this week's cover. The district commissioner (second from left) and Chaplain Blencoe (right) are also shown.

the little (60 square mile) island spend leave time in Honolulu, to escape from the intense heat in which they must work only two degrees above the equator.

Distant travel is commonplace for Bishop Kennedy, whose jurisdiction encompasses not only the Hawaiian Islands, but Samoa, Guam, Midway, Wake Islands, Okinawa, and Formosa [L.C., July 5].

PHILIPPINES

A Time to Be Together

With the Church's work in the district of the Philippines distributed from one end of the Philippine archipelago to the other, the annual convocations are something more than a time to pass resolutions and hear reports, observes the P. I. *Diocesan Chronicle*. This is a time when committees are able to get their members together, and a time when clergy and lay delegates are able to exchange ideas.

As each convocation has its distinctions, this year's was no exception, notes the *Chronicle*:

"To the planners and the hospitality committee, water seemed to be the most acute headache. The seminary's already overtaxed water system was not able to take care of everyone who was expected, and a frantic, last-minute scramble to get water into the still unoccupied nurses' home at the new hospital barely managed to save the day."

The Rev. A. H. Richardson, senior priest of the district, presented a new episcopal ring to Bishop Ogilby. The ring was purchased with contributions which came from every parish and station in the Philippines.

"There were veiled references to how well-traveled the ring was. Few people knew that the bag which it was brought from San Francisco in had been lost for days and was never removed when the ship reached Manila. It was only after it had returned to San Francisco that it was discovered."

Plans for the new Cathedral of St. Mary and St. John, Manila, and for a cathedral hall, were on display for everyone to study. The cathedral is about to be begun, and numerous unanswered questions were posed about whether it would be ready in time for convocation next year.

The *Diocesan Chronicle* said:

"Most of the constructive work which takes place in convocation is unfolded in the various committee meetings, whose fruits are not always immediately apparent, but several major developments were set into motion which deserve to be recorded.

"The bishop announced a plan for children's allowances for the Filipino clergy, to assist those who have large families in a time when the cost of living is steadily increasing.

"He also appointed in the joint conference of clergy and lay delegates a men's scholarship committee, which will seek to raise and distribute scholarship aid to needy men taking collegiate courses.

"During the conference of appointed missionaries, it was voted that the committee

Continued on page 11

How a priest

does



not

live on \$3,600 a year

A Minnesota priest (with three dependents) published his budget in the Minnesota Missionary. It is reprinted here for the information of all settlers of minimum clerical salaries. Unexplained in the report is the source of the amount which the clergyman spent in excess of his income. We suspect a lenient (and perhaps anxious) creditor lurks in the background.

COSTS:

Church and charity (tithing)	\$ 360.00
Food (figured on \$25.00 weekly)	1,300.00
Clothing (figured on 100.00 per person plus 50.00 for clerical clothing and vestments)	450.00
Fuel	300.00
Minnesota Power & Light (average month — 11.60)	138.90
Telephone (church office at home — 6.88 monthly)	82.56
Water, gas and sewage (average month — 6.95)	83.40
Repairs	100.00
Household replacement (furniture, etc.)	200.00
Medical	200.00
Insurance	131.89
Health insurance (quarterly 28.95)	115.80
Automobile insurance (liability)	67.52
License plates	20.55
Books, pamphlets, and other tools of the ministry	60.00
Periodicals, theology magazine, and a general Church news publication	23.45
Newspaper (daily and Sunday)	26.00
Entertainment (1.50 weekly)	78.00
Son's allowance (weekly — .50)	16.00
Educational supplies for children	25.00
Miscellaneous (haircuts, soap, toothpaste, shaving)	50.00
	<hr/>
	\$3,829.07

ACTIONS TAKEN (and NOT TAKEN):

Dropped a \$10,000 life insurance policy
 Dropped health insurance
 Have not paid social security
 Borrowed \$295.93 from bank to pay back income tax for my wife's work while I attended seminary
 Have not purchased any furniture in 6 years and need some
 Nothing listed for vacation. Last year a gift of \$75.00 from the bishop gave us some vacation away from home
 Piano lessons for son discontinued
 Purchased hair clipper to save on haircut expense
 Some items not listed, such as dry-cleaning, postage, baby-sitting, etc.
 Assists from individuals:
 Used dining room set given us
 Used crib given us for baby
 Party by women of the church showered enough baby clothes for last year
 Automobile has 80,000 miles on it and no money for replacement when the time comes

BOOKS

A Kind of Cold War

THE PROPHETIC VOICE IN MODERN FICTION. By William R. Mueller. A Haddam House book. Association Press. Pp. x, 186. \$3.50.

Literary fiction in its various forms has been involved in a kind of sporadic warfare with the Church as long as the two have existed in the same society. At times, the conflict has been a real shooting war with Athanasian denunciations, bannings, burnings, and excommunications on the one side answered by merciless exposés, bitter parodies, and atheistic ravings on the other. Sometimes, too, fiction has been reduced to servitude as a propaganda weapon for the institutional Church. But perhaps the prevailing relationship has been a kind of cold war.

That this should not prevent Churchmen from seeking and finding profound religious insights in the major novels of the present day is shown very clearly in *The Prophetic Voice in Modern Fiction* by William R. Mueller of the Department of English, The Woman's College, University of North Carolina. Dr. Mueller examines the themes of six great 20th-century novels (James Joyce, *A Portrait of the Artist as a Young Man*; Albert Camus, *The Fall*; Franz Kafka, *The Trial*; Ignazio Silone, *A Handful of Blackberries*; William Faulkner, *The Sound and the Fury*; and Graham Greene, *The Heart of the Matter*) and shows how these throw light on the central religious problems of vocation, the fall of man, judgment, the remnant, suffering, and love. He expounds the theme of each novel in turn, develops the relevant biblical parallels by quoting freely from both Old and New Testament, and demonstrates the relationships in a cautious and scholarly fashion.

The profound student of modern fiction may object to the lack of perspective in presenting the six major novels solely in terms of the themes chosen here; the theologian may feel that the distinctions drawn between passages from various parts of the Bible are naïve or inadequate; but for anyone who falls short of expert knowledge in both fields, Dr. Mueller's book is almost certain to present fruitful insights and lead to new or renewed profitable study of the writings.

THOMAS R. DALL

ACU CYCLE OF PRAYER

July

19. Church of the Resurrection, West Chicago Ill.
20. Grace, Ridgeway, Pa.; St. Margaret's, Belfast, Maine.
21. St. Margaret's Convent, Boston, Mass.
22. All Saints' Church of the Valley, Opportunity Wash.
23. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.
24. Trinity, Fostoria, Ohio; St. James', Port Daniel Centre, Quebec, Canada.
25. St. Monica's Home, Roxbury, Mass.

The Living Church

The Real Mary Magdalene

— a woman unjustly defamed, who, in
unsuspected ways, speaks to our own needs

By the Rev. Francis C. Lightbourn, S.T.M.

Literary Editor of *The Living Church*

Mary Magdalene has for centuries been regarded as a woman of unsavory character — as, in fact, a reformed prostitute. Indeed, this has become the prevailing popular notion about her, at least in western Christendom. Yet it is entirely without historical support.

The belief that Mary Magdalene was a woman of ill fame, who finally broke with her past and was converted by our Lord, comes from identifying her with another woman, unnamed, who presumably was a woman of dubious character. This unnamed woman, of whom we read in St. Luke 7:36ff*, is described as a "sinner" — a word which does, in this context, appear to mean a notorious sinner. She performs the hospitable act of anointing Jesus as He reclines at a feast in the house of a Pharisee named Simon. Jesus absolves her of her sins, and bids her "go in peace."

But this woman is quite anonymous, and there is not the slightest reason for thinking she is the same as Mary Magdalene mentioned in the next chapter (8:1f). Indeed, this begins an entirely new scene, and Mary Magdalene is introduced as though she were a new character, as evidently she is.†

No doubt Mary Magdalene committed many sins, as we all do. But to regard her as having been in any way a notorious sinner is to adopt a position for which there is not the least shred of evidence in Holy Scripture or elsewhere. But if she is not to be regarded as a flagrantly wicked woman who repented, what then is her significance? Wherein lies her example for us today?

We are told in St. Luke 8:1ff that Jesus "went on through cities and villages, preaching and bringing the good news of the kingdom of God," and that "the twelve were with him, and also some women who had been healed of evil

spirits and infirmities." One of these was Mary Magdalene, from whom, we are told, "seven demons had gone out." This means, in the language of the first century, that Mary Magdalene and these other women had been cured of some form of mental or emotional illness — the sort of thing that today is treated by psychotherapy.

Grateful for restored mental health, these women devote their time and means and energy to assisting our Lord in His mission. He and the Twelve Apostles "went on through cities and villages, preaching and bringing the good news of the kingdom of God," and these women accompany Him, no doubt preparing

various ways assist in spreading the Gospel of Christ's kingdom.

And what about Mary Magdalene's significance for Churchpeople generally, men as well as women?

She was one of a group who had been cured of what we call mental illness. Mental illness in its various forms — from mild neurotic conditions to the more alarming and frightening types — is a live concern in our own day and age. It is hardly possible to pick up a magazine without stumbling upon an article on the subject. If it has not affected you personally, or indirectly through some member of your family or through a friend, it nevertheless affects all of us indirectly, through its effect upon society, whose life is bound up with our own.

Yet our day and age has also seen amazing progress in the cure and alleviation of mental illness. Not long ago I heard a veteran psychiatrist tell a group of clergy that some of his younger colleagues had no idea of the difficulty of handling violent patients in mental institutions before the days of wonder drugs.

There has been progress in this area, and we shall see still greater progress. How thankful are we for this progress, of which any one of us may some day stand in need? Do we see it as the work of God, in Christ, through the Holy Spirit? Mary Magdalene and her asso-

Collect for the Feast of St. Mary Magdalene July 22

O BLESSED SAVIOUR, who in the days of thy flesh didst accept the services of Mary Magdalene and other women who ministered to thee of their substance; Bless, we pray thee, the work of the women of thy Church in this our day, and grant that, as they labor for the spread of thy kingdom, they may know in their lives the redemptive power of thy love; Who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. *Amen.*

— F.C.L.

meals for the group and mending the men's clothes, as well as supporting the work financially. They did in principle what the General Division of Women's Work (formerly the Woman's Auxiliary to the National Council) seeks today to accomplish: the furtherance of the Church's program.

One might even say that Mary Magdalene, who heads the list, was the first president of the first woman's auxiliary; and this circle of women, which she appears to have headed, becomes the prototype of women's groups in the Church today — of W.A. chapters, of parish guilds, and of other organizations of women which in

ciates showed forth their thankfulness not only with their lips, but in their lives.

These women came under the healing power of the Son of God. And this power, operative in Christ's Church, is always a stabilizing factor in mental health. The genuinely religious person is always at an advantage when mental illness strikes. He may need psychiatric treatment, but he cannot dispense with his religion either. In a world of stress and strain, of inner conflict and anxiety, the two must go together. Like Mary Magdalene, all of us stand to benefit from the healing touch of Christ, mediated through the Church, which is His Body.

*Revised Standard Version used for Scripture quotations.

†Those who desire a fuller account of how, in the tradition of western Christendom, the unnamed penitent of St. Luke 7:36ff, Mary Magdalene, and Mary the sister of Martha and Lazarus all became merged into one person will find it in Fr. Lightbourn's "Mary Magdalene in Scripture and Tradition," *Religion in Life*, Spring 1959, pp. 273-80. A limited number of reprints are available, from the author, for the price of a 4¢ postage stamp.

Vintage 1930

The retirement of Bishop Hobson of Southern Ohio [L. C., July 12] marks the close of an era in the life of the Episcopal Church — the era of great individuals in the episcopate. The year of his consecration, 1930, was the year in which Henry Knox Sherrill, Will Scarlett, Robert Nelson Spencer, and George Craig Stewart were consecrated, together with Cameron J. Davis, Charles K. Gilbert, and Robert B. Gooden. The last bishop of that vintage remaining in active service is Bishop Goodwin of Virginia.

It is said that the only way to translate "Protestant Episcopal Church" into Chinese is to make it "the Church of the disagreeing overseers." In the first 30 years of this century, such a title would have been a fair description of the Church in the United States. In those days, diocesan conventions were not at all averse to electing bishops who dared to disagree.

New times call for new types of leadership, and we are sure that many of today's bishops will be remembered as great men and great leaders of the Church by future generations. But the great leader of today is not often, as so many of the bishops of a generation ago were, a great individual. He is more likely to stand out as a team-worker, one who reconciles opposing points of view and develops a consensus. The generation of which we are speaking took it for granted that there would be majorities and minorities, and did not feel especially uncomfortable at being in either one or the other. The present generation always hopes for unanimity and objects not so much to the content of individual's opinions as to his insistence upon pressing them.

In 1930, William T. Manning was Bishop of New York and James Freeman was Bishop of Washington. Irving P. Johnson was Bishop of Colorado. Bishops Parsons of California, Wilson of Eau Claire, Ivins of Milwaukee, Quin of Texas — one might say that the chief thing all these men had in common was that they were so different from each other.

But they did have something in common on a more significant level; they were men who thought independently, made up their minds about what was true and good and desirable, and then fought hammer and tongs to make their opinions prevail.

Such a one was — and is — Bishop Hobson. He has left his mark on the Church in many areas of its life. As the chairman of the Forward Movement Commission, he led the movement for a revitalized life of prayer and meditation which continues with *Forward Day-by-Day* and other publications to make a profound impress on the ordinary layman and woman. As chairman of the National Council's Department of Promotion, he worked for the modernization and

strengthening of the Church's public relations and the deepening of stewardship. Under his leadership the diocese of Southern Ohio has consistently given far more than its assigned quota for the work of the Church outside its borders.

Outspoken in debate in the House of Bishops and the National Council, he has frequently advocated positions with which we have disagreed. To a sizable circle of Churchmen his name has been a symbol of most of the ideas about the Episcopal Church with which they disagreed. The formation in Southern Ohio of two Presbyterian-Episcopal congregations was an example of the fact that he took steps to put into practice what he advocated in words.

When Southern Ohio wanted a cathedral like other dioceses, Bishop Hobson chose one that fitted his concept of the episcopate — a chapel trailer that took the bishop's chair to places where the Church had not been planted.

All in all, he has been very much a man and very much a Christian man. The Christian men of today are generally cast in a different mold. We are not altogether sorry that the Episcopal Church is becoming a quieter place, but we are not altogether glad either.

May God grant him many happy years of retirement.

We Love The Old Mary

Fr. Lightbourn does a sound job of marshaling the scriptural evidence on St. Mary Magdalene in his article on page 9. We have to admit that if St. Mary were still alive it would be libelous to call her a scarlet woman before her encounter with Christ. The evidence simply doesn't support the charge.

And yet, we love the old image of Mary of Magdala. Whether she had a scandalous past or not, countless



scarlet women have come to follow Christ, and some of them are loyal Church workers today. There can be no doubt that the heavenly host contains many such.

If penitent sinners make the Magdalene their patron and inspiration, we strongly suspect that the sainted Mary rejoices at this opportunity to serve them. Certainly, her reputation in Heaven does not suffer thereby.

Mary may not have been a scarlet woman. But it is also true that there is nothing incongruous in the idea that if she was she could have been the close follower of our Lord, and the sharer of the sublime events of the morning of the Resurrection.

Continued from page 7

JAPAN

77

SCHOOLS

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TOWN AND COUNTRY

Continued from page 5

The program of the Institute is guided by an advisory committee of about 25 members including a few bishops and a large number of town and country clergy representing each of the provinces of the Church. Bishop Henry of Western North Carolina has recently stepped down as chairman of the advisory committee and has been succeeded by Bishop Walters of San Joaquin.

Recommendations of the advisory committee go to the Town and Country Work Division. If they involve policy changes, they are referred to National Council.

PUBLIC AFFAIRS

Canons of Comment

Four considerations "never to be lost sight of" when a Churchman speaks out on public issues are suggested by the Archbishop of Canterbury, Dr. Fisher.

Writing in the Canterbury diocesan notes, Dr. Fisher says, under the heading "Canons of Christian Comment":

"When some public issue becomes caught up into the machinery of party politics with all the cross currents and conflicting emotions which they produce, a Churchman should certainly be more than ever careful, since what he says may so easily become associated with partisan utterances on the same topic.

"But such 'political issues' take their place among those public affairs which are of general concern; and every Churchman has the citizen's right to comment on them in so far as they touch the public good. Indeed, a Church body or a Church leader may have not only a right but a duty to speak, partly to relieve conscience, partly to help the public to form a right judgment on matters concerning the public good of the nation. . . . Too much public talk complicates any problem and may seriously embarrass right-minded people who are trying to solve it.

"It is very hard indeed to know not only when to speak but how to speak and, especially when foolish things are being said or done, what not to say. From my own hard-won experience, I would suggest four considerations, never to be lost sight of."

(1) The Christian "may have to say things that will antagonize. He must never say anything that ought to antagonize a fair-minded person.

(2) "It follows that the Churchman will never use scornful or abusive or disrespectful words about views or the holders of them with which or whom he disagrees.

(3) "Where there is a clear Christian judgment generally recognized the Churchman will proclaim it with authority, e.g., that apartheid is a bad principle, or that the principle of multi-racial partnership is a good one, or that war is evil.

(4) "All the facts are rarely known, and violent reactions to what may be known will prevent a man from assessing even those facts in their true proportions; . . . there are at least two sides to every question and comment must always recognize their existence, even if the result is to make the comment unexciting just because it is so balanced."

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PEOPLE and places

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The Rev. Otto H. Anderson, formerly rector of St. Luke's Church, Ada, Okla., is now chaplain to the Episcopal community on the campus of the University of Oklahoma, working through St. John's Church, Norman, Okla. Address: Box 2065, Norman.

The Rev. Richard H. Ash, formerly assistant at Calvary Church, Columbia, Mo., is now rector here.

The Rev. Edward L. Baxter, formerly rector of Grace Church, Lake City, Pa., will on November 1 become rector of All Saints' Church, Warrenton, N. C.

The Rev. John C. Beaven, formerly vicar of St. Paul's Church, Fort Benton, Mont., and the church at Big Sandy, will on August 1 become rector of Emmanuel Church, Miles City, Mont.

The Rev. Colley W. Bell, Jr., formerly curate at St. Peter's Church, Morristown, N. J., will on July 31 become rector of St. John's Church, Cornwall, N. Y.

The Rev. Forrest J. Bergeron, Jr., formerly in charge of churches at South Hill, Palmer Springs, and Baskerville, Va., will in August become assistant at St. Thomas' Church, 3600 Hawthorne Ave., Richmond, Va.

The Rev. Charles H. Berry, Jr., formerly rector of Christ Memorial Church, Grand Rapids, Minn., and the Church of the Good Shepherd, Coleraine, is now vicar of St. Paul's Church, Port Townsend, Wash., and St. Luke's, Sequim. Address: 1020 Jefferson St., Port Townsend.

The Rev. Dale W. Blackwell, who has been doing supply work in the diocese of New York while making pastoral counseling training at the American Foundation of Religion and Psychiatry, will on September 6 begin work as chaplain at All Saints' Episcopal Hospital, Fort Worth, Texas. Address: 1400 E. Enderly Pl., Fort Worth 4.

The Rev. Malcolm Boyd [see also page 4, this issue], rector of St. George's Church, Indianapolis, Ind., and vicar of the new mission, St. Timothy's, will on September 1 begin full-time work as the

first Episcopal chaplain at Colorado State University, Fort Collins, Colo.

Fr. Boyd has become increasingly active as a main bill guest lecturer and preacher on university and college campuses. Among his engagements for the coming year are the college conference of the diocese of Oklahoma, a mission at Tulane University, and, in July, a seminar on modern communications and propaganda at the World Teaching Conference in Strasbourg, France.

The Rev. Geoffrey L. Brice, formerly curate at Trinity Memorial Church, Binghamton, N. Y., will on July 15 become vicar of Grace Church, Scottsville, N. Y., and St. Andrew's, Caledonia.

The Ven. Claude E. Canterbury, formerly archdeacon of the diocese of Northwest Texas and manager of the diocesan conference center, is now rector of the Church of the Good Shepherd, Dallas, Texas.

Mrs. Canterbury had served as dietician for the conference center.

The Rev. Edward M. Clayton, formerly rector of St. Peter's-by-the-Sea, Charleston Heights, S. C., is now rector of St. John's Church, Congaree, S. C., and Zion Church, Eastover. Address: St. John's Rectory, Route 1, Hopkins, S. C.

The Rev. James L. Considine, Jr., formerly vicar of St. Paul's Church, Waxahachie, Texas, will on August 1 become rector of St. Peter's Church, Brenham, Texas. Address: Box 937.

The Rev. Claire Crenshaw, formerly rector of Trinity Church, Bend, Ore., is now executive director of Christian education and promotion for the diocese of Oregon.

The Rev. W. Walton Davis, formerly an associate secretary in the Leadership Training Division of the National Council's Department of Christian Education, will on August 15 become rector of St. Paul's Church, Norfolk, Va. Address: 1112 Graydon Ave.

The Rev. Robert M. Dresser, formerly assistant at All Saints' Church, Worcester, Mass., is now rector of Bishop Seabury Memorial Church, Groton, Conn.

The Rev. Edward B. Gammons, Jr., who was

recently ordained deacon, will on August 1 become curate at St. Luke's Church, Montclair, N. J. Address: 14 Asterglow Ave.

The Rev. E. Lani Hanchett, formerly archdeacon of Maui and vicar of Holy Innocents' Church, Lahaina, Maui, is now vicar of St. George's Church, Pearl Harbor, Oahu, Hawaii.

The Rev. Thomas L. Hayes, formerly curate at St. Andrew's Church, Elyria, Ohio, has for some time been assistant at Calvary Church, Pittsburgh, Pa. Address: 315 Shady Ave., Pittsburgh 6.

The Rev. Charles A. Herrick, who formerly served the Church of St. Thomas of Canterbury, Smithtown, L. I., N. Y., is now curate at Grace Church, Lockport, N. Y. Address: 110 Genesee St.

The Rev. Harland M. Irvin, Jr., formerly assistant rector at St. Luke's Church, San Antonio, Texas, is now chaplain at Episcopal High School, Alexandria, Va., and is working for his master's degree at VTS.

The Rev. Harold P. Kaulfuss, formerly rector of Trinity Church, Gloversville, N. Y., will on September 1 become rector of the Church of St. Hubert of the Lakes, Lake Pleasant, N. Y. Address: Box 166.

The Rev. George P. LaBarre, Jr., formerly rector of St. Peter's Church, Cazenovia, N. Y., will on October 1 become rector of Trinity Church, Vero Beach, Fla. Address: 2338 Granada Ave.

The Rev. Richard Lintner, formerly curate at St. Paul's Church, Oakland, Calif., is now rector of St. James' Church, Sonoma, Calif. Address: Box 575.

The Rev. Albert Lucas, formerly rector of St. Stephen's Church, Orinda, Calif., is now rector of Trinity Church, Bend, Ore.

The Rev. Allan C. Lyford, who, because of ill health, resigned last year as vicar of St. David's Church, West Seneca, N. Y., is now rector of St. Paul's Church, Mayville, N. Y. Address: 115 S. Erie St.

The Rev. Lee MacArthur, formerly vicar of Trinity Church, Gonzales, Calif., will in fall become a master at San Rafael Military Academy, San Rafael, Calif.

The Rev. Thomas F. Masson, formerly assistant at Christ Church, Grosse Pointe, Mich., is now vicar of Holy Innocents' Church, Lahaina, Maui, Hawaii.

The Rev. Loren B. Mead, formerly in charge of the Church of the Holy Family, Chapel Hill, N. C.,

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POSITIONS WANTED

CATHOLIC PRIEST (retired) is available as locum tenens three months or less. Details with answer requested. Reply Box P-321.*

SERIOUS YOUNG church musician desires church position. Experienced with boy and mixed choirs. References. Reply Box B-323.*

PRIEST, 38, single, war veteran, university and seminary graduate, 10 years' experience, desires position as rector, assistant, or chaplain in New York City, Philadelphia, or respective environs. 20 Bellevue Avenue, Rumson, N. J.

SINGLE PRIEST, capable and experienced, good Churchman, age 39, available for new parish beginning September. Excellent references. Reply Box M-315.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

*In care of The Living Church, Milwaukee 2, Wis.

is now rector of that parish. Address: 200 Hayes Rd., Chapel Hill.

The Rev. Roger M. Melrose, who was recently ordained deacon, is now vicar of St. John's by the Sea, Kahaluu, Oahu, Hawaii.

The Rev. R. Benjamin Moss, formerly assistant at Trinity Church, Boonville, N. Y., is now vicar at St. Alban's Church, Silver Creek, N. Y. Address: 30 Burgess St.

The Rev. Dr. Shunji Nishi, formerly chaplain at Iolani School, Honolulu, will on September 1 become Episcopal chaplain for graduate students and faculty at the University of California, Berkeley. Address: 1055 Taylor St., San Francisco.

The Rev. James L. O'Dell, formerly vicar of Christ Church, South Barre, Mass., and Christ Memorial Church, North Brookfield, is now assistant at Trinity Memorial Church, Binghamton, N. Y. Address: 27 Judson St.

The Rev. Gordon R. Olston, formerly associate rector of St. Paul's Church, Milwaukee, is now rector.

The Rev. Stoddard Patterson, who was rector of St. Paul's Church, will now have the title of minister in residence. The Rev. Mr. Patterson plans to devote more time to preaching, writing, teaching, and interpretation than he has been able to do as rector.

The Rev. Robert S. Park, formerly in charge of St. Mary's Church, Texarkana, Texas, is now assistant at Grace-St. Luke's Church, Memphis, Tenn. Address: 1469 Peabody Ave.

The Rev. Henry Praed, rector of All Saints' Church, San Leandro, Calif., is now also general presbyter of the Southern Alameda County presbytery in the diocese of California.

The Rev. James W. Rice, formerly in charge of the Cheyenne River Indian Mission, Dupree, S. D., is now rector of St. James' Church, Belle Fourche, S. D., and All Angels', Spearfish. Address: Box 407, Belle Fourche.

The Rev. Edwin O. Rossmassler, formerly headmaster of San Miguel School, National City, Calif., will be principal of St. John's Parish Day School, Chula Vista, Calif. Address: 752-B Woodlawn, Chula Vista.

The Rev. Richard Shackell, formerly vicar of St. Francis' Church, Novato, Calif., is now vicar

of the Church of the Resurrection, a newly formed mission in Pleasant Hill, Calif. Address: Box 344, Pleasant Hill.

Engagements

The Rev. Theodore P. Devlin, rector of Trinity Church, Pine Bluff, Ark., and Mrs. Devlin have announced the engagement of their daughter, Beth, to Mr. Charles Henry Jett, III, of Lexington, Ky. The wedding will take place on August 28.

Other Changes

A new mission, St. Alban's, Redmond, Ore., was dedicated by the Bishop of Eastern Oregon in March. The mission was designed in such a way that it can be partitioned off and made into a rectory as the church grows.

During the month of July, the Very Rev. Sturgis Lee Riddle, dean of the American Cathedral in Paris, and the Very Rev. William S. Lea, dean of St. John's Cathedral, Denver, will be exchanging pulpits.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Samuel A. McPhetres, rector of Church of the Holy Trinity, Juneau, Alaska, died June 20, in Juneau.

The Rev. Mr. McPhetres was born in Lowell, Mass., in 1905. He was ordained to the priesthood in 1930, and was rector of St. Mark's Church, Durango, Colo., from 1930 to 1939. Mr. McPhetres was rector of the Church of the Covenant, Junction City, Kan., from 1939 to 1948, when he was appointed by National Council to serve Church of the Holy Trinity, in Juneau.

Mr. McPhetres is survived by his wife, three sons, and a daughter.

Helen Louise Bowne, parish secretary of Grace Church, Utica, N. Y., for more than 34 years, died June 30, at her home

in Utica. She had retired as parish secretary a year ago.

Miss Bowne was born in Utica, in 1894. She was a graduate of Vassar College. Before becoming secretary of Grace Church, Miss Bowne had served as secretary to the late Bishops Anderson of Chicago and Sawyer of Erie.

Miss Bowne had been a member of the altar society, woman's auxiliary, and St. Clare's Guild of Grace Church. She had also been a local representative of the Friends of St. Vincent's School for the Handicapped Children, Port-au-Prince, Haiti.

A member of the Society of the Companions of the Holy Cross, Miss Bowne also had been an officer of the woman's auxiliary of the second district of the diocese of Central New York.

Surviving are her mother, a sister, Emeline Bowne, and a brother, Thomas B. Bowne.

Emma Alice Miller Dobbins, wife of the Rev. Hugh Alexander Dobbins, died at her home in Lenoir, N. C., at the age of 88. The Rev. Mr. Dobbins is a retired priest of the diocese of Western North Carolina.

Sister Jeanette Louise of the Community of St. John Baptist, died June 19, in the 37th year of her profession.

She was the daughter of the late Edward H. and Jeanette Louise Dyke of Portland, Ore. Sister Jeanette Louise was buried in the cemetery of the Convent at Mendham, N. J.

Leah Benchoff McEvoy, wife of the Ven. Richard E. McEvoy, New York's archdeacon for urban work, died June 24 at St. Luke's Hospital, New York.

Mrs. McEvoy was a member of the board of managers of St. Luke's Home for Aged Women. She is also survived by a daughter, Mrs. Donald D. Boyer, a grandson, and two sisters.

Funeral services, conducted by Archdeacon McEvoy, were held at St. Mark's-in-the-Bouwerie, New York, where Archdeacon McEvoy had once served as rector.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macferrin, Ass't.

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP
Weekday Masses Tues 7:15, Wed 8:30, Thurs
Fri 7:30; HD 8; C Sat 5-6

WATERBURY, CONN.

TRINITY 25 Prospect
(across from Roger-Smith Hotel)
Sun HC 8, 9:30; Tues & Thurs 9; Wed
C Sat 5-5:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; MP
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp,
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 10 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Dr.
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; TH
& HD 9; C Fri & Sat 4:30-5:30

Continued on next page



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from page 14

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
AP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 10 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. L. A. Parker, M.A., r-em
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat
5:30-6:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9 (sung), 11 MP, HC & Ser; Daily 7
ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton Jr., r
Sun 8 & 11. Church built in 1714.

SOUTH HADLEY, MASS.

ALL SAINTS' 5 Woodbridge Street
Rev. Maurice A. Kidder, v
Sun: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
115 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex
Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

TOMS RIVER, N. J.

CHRIST CHURCH Washington St., opp. Central Ave.
Rev. Luman J. Morgan, r
Sun 8 HC, 10 1st & 3rd S, 10 MP

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10;
C Sat 4:30-5:30

ST. JOHN'S 51 Colonial Circle
Rev. G. C. Backhurst, r
Sun HC 8:30, MP 11

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 12:10; Wed & Saints' Days 8; Thurs 12:10;
EP Tues & Thurs 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 9, MP & Ser 11; Thurs HC & Healing
Service 12; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 9; Thurs 7:30; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat
HC 8; Thurs 11; HD 12:10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

NEW YORK, N. Y. (Cont'd.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyekli,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9 & 11, EP 5:30; Daily 7:45 (ex Sat) 5:30;
Fri 12:10; Sat 9:30; C Sat 12-1

MIDLAND, TEXAS

Halfway between Dallas and El Paso
HOLY TRINITY 1412 W. Illinois Ave.
Rev. George Morrel; Rev. K. C. Eade
Sun 8, 9:30, 11

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

VIRGINIA BEACH, VA.

GALILEE Rev. Edmund Berkeley, r
Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs
HC 10, Healing Service 10:30

SEATTLE, WASH.

ST. CLEMENT'S 1501 32nd Ave. So.
Rev. James T. Golder, r
Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

ST. PAUL'S 15 Roy St., at Queen Anne
Sun 8 & 11; Wed & Fri 7 & 10

ETHETE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wy-
oming; Rev. Timothy E. J. Sullivan, v; Ven. Howard
L. Wilson, Archdeacon of Wyoming; Mr. Lawrence
Higby, Dir. of Church Community Activities
The Sunday Worship of God: HC & Ser 8, Sun
School Mat 10:30, Ev with Hymns & Meditation 7;
Wed & Prayer Book HD HC 10 (or earlier as anno,
in case of HD), Daily Mat 7, Ev (with music) 5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC



It's hot...
terribly
hot

there's no place for me, except the street and the fire escape...

Please, God, Can't I Go to "Mont Lawn"?

**PLEASE GIVE AS GENEROUSLY AS YOUR HEART
AND YOUR POCKETBOOK DICTATE**

- \$500.00** endows a bed in perpetuity
- \$120.00** will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid at the rate of \$10 per month
- \$ 40.00** will give one child a full two weeks' vacation
- \$ 20.00** will give one child a full week's vacation
... and any amount will help

YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURN

CHRISTIAN HERALD CHILDREN'S HOME

Business Office: 27 EAST 39th STREET, Room 123
NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

☐ I enclose ☐ \$120 (gives 3 children 2 weeks at Mont Lawn)
☐ \$ 40 (gives one child 2 weeks)
☐ \$ 20 (gives one child 1 week)

☐ I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City..... Zone..... State.....

Perhaps God will guide you to help this little girl and other girls and boys from the city's slums to have the blessings of "Mont Lawn."

"Mont Lawn," Christian Herald Children's Home, is financed by the gifts of good people who love little children. Their contributions—your contributions—take underprivileged boys and girls from squalor and discontent, from lawlessness and Godlessness and give them two free weeks of "vacation with a purpose."

Their eyes are lifted to new visions of God's love. Their feet are placed on the pathway that leads to richer tomorrows.

If you will share in the joy of giving children this knowledge of a better way of life... please send your gift today. Hundreds of children are hopefully waiting to go to "Mont Lawn" now!

No matter how small your gift it will serve to help a destitute child who needs your generosity desperately.